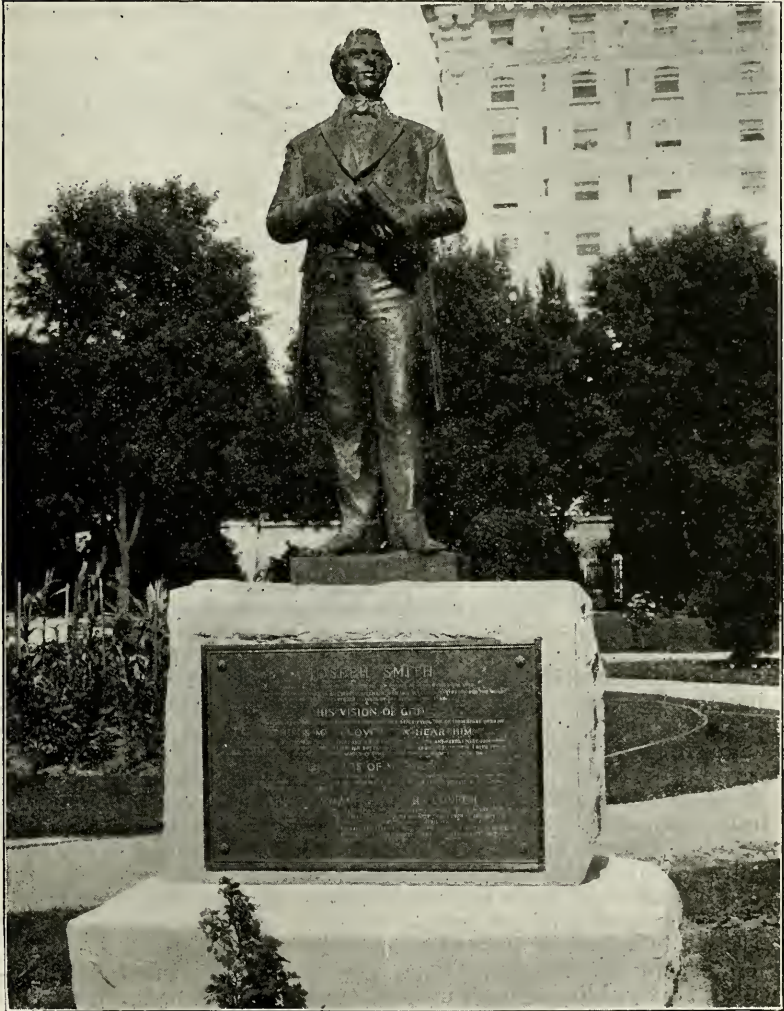


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Monument To Joseph Smith

He Taught A Code Of Health A Century Ago

(See articles pages 130 and 133)

THE DIVIDENDS OF DRINK

By ELDER RICHARD R. LYMAN

OF THE COUNCIL OF TWELVE APOSTLES

FOR mankind, it has been observed, there are five great destructive forces, namely, poverty, war, disease, crime and intemperance.

One of our greatest newspapers has stated that the liquor business has been the devoted and intimate ally of every vicious element in our social life, that it has protected criminals, fostered the social evil and has succeeded in bribing politicians and juries and legislatures.

Thinking Latter-day Saints surely do not need to be told that



ELDER LYMAN

the standards of the Church remain unchanged and that these require Church members to abstain from the use of all alcoholic beverages, including beer. This Church does and must and will forever stand firmly against the use of beer, cocktails and every other beverage containing this poisonous narcotic, alcohol, which I designate as the public enemy number one.

Dr. Bogen, authority on the symptoms, causes and nature of diseases says, "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol." Dr. Weeks, great English authority, cites four British medical writers who name alcoholism as one of the four great health scourges of modern civilization.

Cancer, tuberculosis and venereal diseases are the other three. It hardly seems possible that any human being of moderate intelligence could be induced knowingly to expose himself to the ravages of any one of these four scourges. And yet every glass of beer, every cocktail or taste of any other alcoholic liquor is an exposure to the first named of these four terrible scourges.

In our Church organizations we propose to continue to struggle to teach young people that alcohol is a habit-forming drug, that the first drink is the easiest to resist; and that while a few seem to use liquor with little apparent harm, yet by its use no one is ever made more efficient or more skilful or does more or better work, while by its use untold thousands, many of them the ablest and most promising, have been ruined. When the truth concerning this public enemy number one is thoroughly understood, when its harmful effects on both health and character are realized, its use will be avoided and prohibited with the same vigorous unanimity with which we now prohibit the use of morphine.

David Starr Jordan says:

The basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. . . .

There is nothing more hopeless than the ineffective remorse of a man who drinks and wishes that he did not. . . . Men drink to forget. They drink to be happy. They drink to be drunk. Sometimes it is a periodical attack of madness. Sometimes it is a chronic thirst. Whichever it is, its indulgence destroys the soundness of life; it destroys accuracy of thought and action; it destroys wisdom and virtue; it destroys faith and hope and love.

Richard R. Lyman

ELDER RICHARD R. LYMAN of the Council of Twelve Apostles, author of this timely article, is a man whose name is respected in his profession, whose Church work is a power in the latter-day cause.

President of the University of Michigan graduation class of 1895, Elder Lyman received a Doctor of Philosophy degree from Cornell University ten years later. He has written several non-technical and scientific articles, receiving the J. James Croe gold medal for 1915, awarded by the American Society of Civil Engineering, for his paper on hydraulic engineering. Among the distinguished positions he has held are: member of the Engineering Board of Review for the Sanitary District of Chicago; member of the board of five engineers for investigating the great Columbia Basin Reclamation Project, which the late Dr. Elwood Mead (chief of America's Bureau of Reclamation) described as "the largest reclamation project with which the United States will ever deal," and as one of the board of three consulting engineers for the Metropolitan Water District of Southern California.

The drinker not only thinks he is not harmed by taking his first drink but he thinks he is more clever, witty, skilful and competent. He does not realize that drinking has brought shame and illness and death to uncounted millions and unspeakable sorrow to those related to these millions. The effect of alcohol is to paralyze judgment and the paralysis begins with the first glass.

In 1917, for the benefit of 43 life insurance companies, a study was made which covered the records of two million policy holders for a period of 23 years, and the conclusion reached is that alcohol invariably produces a higher death rate.

This public enemy is no respecter of persons. To him rank and station mean nothing. There is no man so rich that this public enemy cannot take from him his fortune; no brain so brilliant that liquor cannot reduce its chances of success; no human body so full of health that by drink its life cannot be materially shortened.

One manager of a large business institution said recently, "Our greatest trouble today is with liquor." Another said, "We can't have this woman in our institution. She actually comes to work drunk." A man came to me for help recently because he had lost his position. He had been discharged for drunkenness and he was drunk when in tears he made his appeal to me in the interest of his wife and children. Officers tell me that rarely does an accident involving two automobiles occur when the occupants of one or both of them have not been drinking.

"I'll give you £200 in cash if you will only quit," said a rich man to his young friend. Later the young man replied, "I've tried. I've done my best. I am defeated. I cannot quit."

The man who has become an addict to drink is powerless to

help himself. He has lost the faculties of will and self-control. There are other substances which, in one or more ways, act something like alcohol upon the human system, but in the three particulars which make it our greatest enemy, alcohol stands alone. First, it is easy to manufacture; second, it is easy to take—it is drinkable; and third, it deceives the drinker in its effects upon himself. In this matter of coping with the drinking habit, we the people of the Church can only succeed if unitedly and firmly we stand for abstinence, yes, total abstinence.

A Divine Code

FEBRUARY 27 marks the 103rd anniversary of the reception of the revelation known as the Word of Wisdom by the Prophet Joseph Smith in Kirtland, Ohio, shortly before work began there on the first temple of this dispensation. The Word of Wisdom (Section 89 of Doctrine and Covenants) is one of the distinguishing features of Mormon doctrine. It proscribes the use of liquor, tobacco, tea and coffee; it prescribes the eating of fruits, vegetables and grains. It teaches that meat should be used sparingly.

The memorial to Joseph Smith, pictured on this week's *Star* cover, stands in beautiful Temple Square in Salt Lake City, in the shadows of the great Temple.

Some people used to think that a few drinks of liquor made the tongue wag more freely and therefore made conversation more interesting; but today, in this age of scholarship and intelligence, no wise man nor even the average man of ordinary intelligence is interested in the prattle and nonsense of a man who is drunk. No man would care to spend his time with his most intimate, his closest, his most beloved friend, if that friend were drunk or even tipsy.

Robert G. Ingersoll, appreciating the seriousness of the use of liquor, said, "I believe that alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it."

I appeal to Latter-day Saints to stand by our Church standards, to live in accordance with Church ideals. May we be able to say always, "Latter-day Saints do not drink liquor; therefore, I being a Latter-day Saint do not drink." Let us be orthodox. Being orthodox should mean that this and many other questions will always be answered for us in advance as we travel along life's journey. When others participate in social drinking, let us stand by our ideals and standards without having to stop and come to a decision. Let it be cleared up

and settled in our minds once and for always that being Latter-day Saints we never drink.

If we would have the strength of the Puritan we must hold to the practices of the Puritan; we must have in our hearts a hatred for that which is evil. The way that leads to strength and power has ever been and will always be straight, stony and stormy. It will ever remain true that the paths that are easy and flowery often lead to weakness and misery. Resisting temptation strengthens the mind; it strengthens the soul. May our children be able to resist successfully the numerous and trying temptations of to-day. This is the way of righteousness. It has been said that no man can be called strong and virtuous

(Continued on page 140)

DOES THIS BUSINESS PAY?

By Elder Wendell J. Ashton

AMONG the many names and descriptions that could be attached to this age of ours is that of "an age of budgets." We read a lot about budgets in the news today. The annual presentation of the Budget by the Chancellor of the Exchequer is one of the important items of the year's agenda in the House of Commons. Budgets in business are almost indispensable. In fact, it seems, a budget of some sort exists in every good business.

A budget is simply an estimate of prospective revenues and expenditures—an outlook into the future to see if ends will meet, if the project will pay.

Growing Figures

It is officially estimated that 60,000,000,000 cigarettes are sold in Britain each year, 120,000,000,000 in America. Tobacco sales are increasing enormously. Only this month a manufacturer was quoted: "Almost every one in Britain over the age of 21 uses tobacco in some form. In 1936 we estimate that we shall sell about 10,000,000 lbs. more tobacco in one form or another than during 1935."

Another tobaccoist says: "The jump in the number of youthful smokers of both sexes and of elderly women has been particularly noticeable. Many women over sixty years of age are buying cigarettes."

Does this business pay? This article attempts to answer the question.

There is one business that needs probing from more sources than men are prone to follow to determine whether or not it pays. It is this business of smoking.

If budgets and balance sheets of manufacturers were the sole barometers, certainly the use of tobacco would show profitable returns. Only a few days ago a tobacco company announced a profit of £10,274,603 for 1935. A British tobacco magnate died last year leaving a personal fortune of £3,499,777.

National budgets, too, would indicate, at a glance, that this smoking business paid. A recent newspaper article began: "Tobacco—the solace of humanity, and the unfailing support of the national Budgets. . . . The Chancellor of the Exchequer relies on our puffing to the extent of nearly £70,000,000." In the United States, the Treasury realized about the same amount (£70,059,888) from cigarette taxes for the year ending June 30, 1934, a recent magazine article points out.

Too many times the budgets stop here. Clever statisticians show that tobacco helps industry and fills the

government's coffers. Some of them would have us believe that the cigarette habit was a boon to business and a friend to mankind.

But the budgeting should go further. It should tell us what dividends tobacco pays to the user; what it means to the nation's health; its effect on character; the inheritance it leaves the man of tomorrow. These are problems that sink below the surface

of profits to individual concerns and seeming increases for the Exchequer. They are problems that sink to the very bedrock of the flow of individual and social life and happiness.

First, what are the monetary costs and profits to the individual? One of Britain's great newspapers recently conducted a survey of tobacco consumption. It was shown (*Daily Express*, January 25, 1936) that the nation buys about 60,000,000,000 cigarettes each year, that 75 per cent of the adult population smoke cigarettes (many of the remaining 25 per cent smoke pipes and cigars), and that the average smoker consumes 2,500 cigarettes a year. In America, the survey showed, the average is 4,000.

That means that a man with a family who carries a dinner pail to work and receives less than fifty shillings a week wages is spending £6 5s. per year for nicotine. If this same man, who, let us say, began smoking at 16 years of age, would save all that he spent on tobacco, by the time he was ready to retire at sixty years of age he would have accumulated £275. And that does not include the interest that would accrue with his savings!

IN this day people complain of the burdens of rates and taxes. Some go so far as to take great pains to evade their imposition. Yet, three out of every four adults in Britain pay on an average of more than £6 each per year in taxes to King Cigarette, for a total of nearly £150,000,000 annually. That amount added to the sum expended annually for liquor exceeds by more than £100,000,000 the revenue collected by Britain's National Government from property and income taxes, corporation taxes and motor vehicle duties during the fiscal year of 1934-35!* The comparison seems incredible. Yet thousands of people who complain of burdensome taxes pay out more for cigarettes and intoxicating drinks.

For those amounts contributed to the Government, the taxpayer receives roads on which to travel, protection for his home and family, educational benefits and the many other advantages that accompany good citizenship. What is there to show for the tremendous sums paid out for cigarettes and liquor?

Often the smoker has impaired health, more sensitive nerves and a duller mentality to show. To name the ill effects of nicotine on the body of the smoker would take more space than is permitted here. However, there have been two notable scientific experiments completed during the past year which bespeak some of the ramifications of the tobacco habit. Before the American College of Surgeons, Dr. Alton Ochsner and Dr. Kiyoshi Hosoi of Tulane University reported their findings on the cause of ulcers. They showed that "smoking before breakfast is one of the quickest ways to risk ulcer of the stomach." (*Associated Press*, October 29, 1935.) The report disclosed further: "Excessive use of tobacco, especially between meals on an empty stomach, is dangerous. Very bad is smoking in the morning before breakfast." Studying the use of cigarettes and their relationship to energy, Dr. William J. McCormick of Canada concluded that smoking "decreases potential muscular energy by dissipating

*The amount received from those taxes was £236,277,000 as compared to nearly £375,000,000 expended for cigarettes and liquor during the same period.

the bodily reserves of glycogen." (*American Journal of Hygiene*, July, 1935.)

There are scores of testimonies of doctors and athletes regarding the ill effects of tobacco on the body.

But an even sadder part of the story is the inheritance passed on to the next generation. Dr. George Thomason, M.D., F.A.C.S. spoke of it when he said :

Our hearts are saddened and our eyes filled with tears at the sight of the mangled and crippled human wrecks left as an aftermath of war; but these do not compare in horror with the innumerable multitudes of hereditary defectives left in the wake of the vast army of cigarette.

Is it fair to make the man or woman of tomorrow—our posterity—pay the fiddler for our pleasures to-day?

OFTEN the plague of tobacco strikes even deeper than the smoker's pocketbook or physical being. It hits at his character. Many times, it seems, a boy's investment in cigarettes ends in moral bankruptcy. Crime, like success, is progressive—or, rather, retrogressive. Police records show that the hardest criminals reached that condition through steps. Felonies begin with petty offences. Often the "first smoke" is the first step. David Starr Jordan has said: "Cigarette-smoking boys are like wormy apples; they drop before the harvest time." The cigarette becomes the master; the smoker, its slave.

Socially, the tobacco habit is again a handicap. No friend was ever lost through refusing a proffered "smoke." Rather, there seems to come to one a greater respect for having the strength to say "no." On the other hand, there are those to whom the mere sight of smoking is repulsive. For example, Queen Victoria would not allow smoking in her house. It was regarded as a low, vulgar habit. A friend might be lost through taking a puff.

Getting back to industry. Because tobacco provides employment for some and profits for others is no justification for it. Profits are also made at the sweepstakes, at the roulette wheels, in the dope traffic and in other enterprises whose products or services eat away happiness and often human life.

Does the tobacco habit appear to be a paying business? Are its dividends worth investing in? Does it help balance the individual's—and the nation's—budget, economically, physically or morally?

Yet cigarette sales are on the increase. More people are smoking every year. Through attractive advertising, tempting packages and enticing little white tubes the tobacco manufacturer is fooling the public.

"Looks are often deceiving" is an old adage. One of the most beautiful flowers is the pyrethrum. It has a sweet and innocent face. It is like a marguerite or large daisy. It has broad white petals and a golden heart. But in that heart it nourishes the most powerful insecticide poison known to man, it is said. Like the pyrethrum, the cigarette is dressed in attractive white and has a golden heart. And, like the heart of the pyrethrum, it too stores poison.

(Continued on page 140)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 27, 1936

EDITORIAL

BRITAIN RE-ARMS

£300,000,000 to be spent on Re-armament; defence programme due for completion in 1939; Parliament to hear reasons for urgency. "This step has been made necessary by recent developments in the international situation, which are to be explained to Parliament." These are a few of the astonishing announcements that have recently appeared in the public press. A re-armament policy, however, was forecast last March by Prime Minister Ramsay McDonald when he said: "Our attempt to lead the world towards disarmament by example has failed. All over the world—in Germany, Russia, Japan, the United States and elsewhere—armaments are being increased. We are approaching a point when we are not possessed of adequate means of defence."

Recently in a debate on the international situation in the House of Commons Mr. Lloyd George, former prime minister, took "an alarmist view of the international position." He asserted that preparations for war were going on with a "wild frenzy" all over the world. Armaments were now more than double what they were a very few years ago.

Is not the situation strange? Re-armament is "for defence." Not a nation will admit it has any aggression intentions. Even Italy denied, on beginning the attack on Abyssinia, that she was an aggressor. This word, so far as warfare is concerned, was thus denied its usual meaning. And it appears the word "defence" is placed by certain nations in the same category and is losing its usual meaning. "As long as you do not interfere with my doing what I desire, there will be no fight. But I need to be strongly armed to defend myself if you do interfere." This seems to be the meaning in some countries of armament "for defence." Why did Japan withdraw from the Naval Conference? Why does she want a naval tonnage as large as that of any other nation, unless it is to make herself impregnable in the eastern hemisphere so no nation will dare to interfere with her in carrying out her designs of expansion in the East?

And what about Europe? The situation appears to be getting rapidly more complex and dangerous to peace. Fear is in the hearts of the nations. And, as Mr. Lloyd George said, "A frightened courageous animal is terrible." So now the British Government makes public announcement of the need of a speedy huge re-armament. What does it all mean? The Great War was fought "to make the world safe for democracy" and "to end war." What has become of the Kellogg-Briand pact outlawing war, which was signed by nearly all the nations of the globe, including all the great ones? Informed people say the peace of

Europe and of the world was never more threatened. A sad outlook, indeed! Think of the appalling destructiveness of another great war.

The people hate war and fain would see it banished from the earth. Why then re-arm? Did the democracies of the world lead out in the latest re-armament race? They assert, at least, that re-armament has been forced upon them. We are not trying to place the blame for re-armament. In any case, all will admit that the international situation is extremely complex and that fear rules the world. Hence the refuge in arms.

What does all of this portend? We invite you to read again very deliberately the 24th chapter of St. Matthew and St. Luke 21: 10-36. Some Biblical students say Jesus was speaking in these chapters of the destruction of Jerusalem, which occurred in 70 A.D.; others, that the Second Coming here spoken of was fulfilled on the day of Pentecost, when the Holy Spirit was so abundantly and marvellously manifested. But there are many Christians, among them the Latter-day Saints, who believe that the second glorious coming of the Lord Jesus Christ, as spoken of in Matthew 24: 30 and Luke 21: 27, is a future but near-by event. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24: 36.)

The signs of our Lord's coming are multiplying, but they have not yet all appeared. However, all the indications point to their near approach. Certainly men's hearts are failing them for fear, but according to the recorded words of Jesus, Himself, the worst is yet to come. If the world is to be plunged into another great war, as seems not unlikely, would it not be true that "except those days should be shortened, there should no flesh be saved"? (Matthew 24: 22.)

There is only one way in which the nations and their inhabitants can escape still greater perplexities and tribulations than any that have yet come to the nations. This way is simple, but not easy. It is by a real acceptance of Jesus Christ and His teachings—a genuine repentance from evil-doing, and a whole-hearted turning unto God and observance of His commandments. Unfortunately, men are not ready to fulfil the conditions for peace, so greater troubles await them. However, as becomes our duty, we cry repentance unto the world, knowing all will be well with those who heed the call.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

LIVERPOOL district conference will convene in Burnley branch chapel, Rose Grove, Burnley, Sunday, March 1. Sessions will commence at 11 a.m., 2:30 p.m. and 6 p.m. President Joseph F. Merrill and President Joseph J. Cannon will be the principal speakers.

Birmingham district conference will be held in Handsworth branch chapel, 23 Booth street, Handsworth, Birmingham, Sunday, March 8, sessions commencing at 11 a.m., 2:30 p.m. and 6:30 p.m.

Both conferences will be preceded by a Saturday night social and concert.

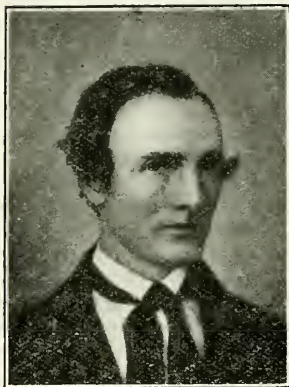
THIS WEEK IN MORMON HISTORY

When A Book Of Mormon Witness Passed On

ALL of the happiness and good cheer that accompanies a family reunion had been transformed into sadness and apprehension in the Whitmer cottage. There was a sick man in the home. More than that, he was dying—of consumption.

His name was Cowdery. . . . Oliver Cowdery.

With his family, he had come to Richmond, Missouri to bid his wife's relatives goodbye before leaving for Salt Lake valley, where the Mormon Pioneers had made their home in the midst of the mountains three years before. Mrs. Cowdery's maiden name was Elizabeth Ann Whitmer. She was the daughter of Peter Whitmer Sr. and the sister of David Whitmer, Oliver's associate. While visiting the Whitmers in Richmond her husband had taken ill.



OLIVER COWDERY

As death cast its shadows over the sick room, the family was called to the bedside. The sick man asked the attendants to raise him up in his bed so that he might talk to his family and friends. Then he uttered his farewell words. He told them to live according to the teachings of the Book of Mormon, and promised them if they would they would meet him in heaven. Up to the last he bore solemn testimony that the Book was

divinely given to the Prophet Joseph Smith and testified of the power of the holy Priesthood which he had received through the administration of heavenly personages.

Oliver shook hands with his family and kissed his wife and daughter. "Now I lay me down for the last time; I am going to my Saviour," he muttered. Then he died with a smile on his face.

The peaceful passing of Oliver Cowdery on **March 3, 1850** has been described by David Whitmer, Elder Phineas H. Young and his wife, Lucy P. Young.

That death-bed testimony of Oliver Cowdery, one of the Three Witnesses to the Book of Mormon, concerning the divinity of the Book was the same which he held to with all the firmness and vigour of his being throughout his manhood days, although he became a foe of the Prophet for whom he acted as scribe as it was translated, and was excommunicated from the Church. To the last he held to and voiced a testimony, the truth and reality of which he could not deny.

The life of Oliver Cowdery is one of the most convincing of the many evidences certifying the authenticity of the Book of Mormon. While teaching school he met Joseph Smith, and a few days later (April 5, 1829) he became the amanuensis for the Prophet while he translated the Book of Mormon records from the gold plates.

On May 15, 1829 Oliver Cowdery and Joseph Smith received the Aaronic Priesthood under the hands of a heavenly messenger, John the Baptist. Oliver was the first person baptized into the Church in this dispensation, the ordinance being performed by the Prophet, who in turn was baptized by Oliver. Later they were ordained to the Melchizedek Priesthood by Peter, James and John. Oliver was one of the original six members of the Church and delivered the first public discourse of the restored Church in the Peter Whitmer Sr. home in Fayette, New York, April 11, 1830.

But Oliver Cowdery soured toward the Church, and in 1838 was excommunicated for un-Christian-like conduct and insubordination. He retired to Michigan and practised law for a few years. But during his ten years out of the Church not once is there record of his denying his testimony.

On October 21, 1848 he came back. On that day he attended a special conference in Kanessville, Iowa. Before the audience he uttered these words:

I wrote, with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummin, or, as it is called by that book, the "holy interpreters." I beheld with my eyes and handled with my hands, the "holy interpreters."

That book it true. Sidney Rigdon did not write it; Mr. Spaulding did not write it: I wrote it myself as it fell from the lips of the Prophet.

Then he went on to testify of his divine reception of the Aaronic Priesthood and the Melchizedek Priesthood.

Oliver Cowdery was accepted back into the Church, was rebaptized, and prepared to trek across the Plains to join the saints in Utah. It was at this time he visited the Whitmers, where death overtook him.

Oliver Cowdery's life, like that of each of the other two witnesses to the Book of Mormon, Martin Harris and David Whitmer, is a mighty pillar supporting the story of the divine origin of the Book. Although all three of them left the Church, not one of them denied that testimony. It was on their lips as they breathed their last.

Other Anniversaries This Week

February 27, 1833—The Prophet Joseph Smith received the revelation known as the Word of Wisdom (Doctrine and Covenants, Section 89) at Kirtland, Ohio (see page 132).

February 28, 1835—The first Quorum of the Seventy of this dispensation was organized from men who went to Missouri in Zion's camp.

March 1, 1807—Birth of Wilford Woodruff, fourth president of the Church, at Avon, Connecticut.

March 2, 1873—Apostle George A. Smith, who was visiting in Palestine, held solemn worship on the Mount of Olives.

March 4, 1851—The *Olympus* began its eventful journey from Liverpool to New Orleans. En route fifty passengers were converted and baptized by saints aboard, 21 of them in the open sea from a stage let down from the ship.—WENDELL J. ASHTON,

THE DIVIDENDS OF DRINK

(Concluded from page 132)

until he has come innocent from the conquest of temptation. And in our teaching let us remember that resistance to temptation must come from within. We cannot by compulsion make our children good.

What is going to give the necessary strength, the necessary power to resist temptation? Education alone, it seems, will not do it. A knowledge of science will not do it. Many with scholarship and knowledge have their lives ruined by drink.

The greatest power that can come into human hearts and lives is the power of God. This, added to scholarship and education, will give the required strength. It is the doctrine and practices of the Church, it is Christian ideals, it is belief in a life beyond the grave, it is a testimony of the divinity and effectiveness of the restored Gospel that will make it possible to resist the temptation of liquor.

Let us struggle until we have thoroughly conquered this our present outstanding public enemy number one, so that our choice young folks, promising young men and promising young women, may be protected from its terrible temptation. (Adapted from a sermon delivered at the 106th semi-annual conference of the Church in the Salt Lake Tabernacle.)

DOES THIS BUSINESS PAY?

(Concluded from page 135)

Latter-day Saints have known that "tobacco is not for the body, neither for the belly, and is not good for man" for more than a century. Book of Mormon scriptures declare that "man is that he might have joy." The Lord revealed to the Prophet Joseph Smith 103 years ago the Word of Wisdom as a principle for bringing greater joy and happiness to those following its instructions. To Latter-day Saints remains the task of demonstrating to the world the efficacy of abstinence, of demonstrating that this smoking business does not pay.

THE GREATEST MESSAGE

ALMOST contemporary with the Holy Bible is the Book of Mormon, really the Bible of the American continent. Like the Holy Bible, it was written over a period of years, and like the Bible, it was written by divinely inspired prophets, on papyrus, or on metal plates, then finally all brought together on gold plates, to be found and translated through the gift and power of God, by a prophet of these the last days.

These two divinely written books form the greatest message ever given to the human race. In the Bible we have Moses; in the Book of Mormon, Nephi. In the Bible we have Isaiah; in the Book of Mormon, Alma. In the Bible we have Ezekiel; in the Book of Mormon, Mosiah. All were prophets of holiness. All wrote of the supreme beauty, truth and goodness, and the divine gift of life through Jesus Christ, our Lord.—ELDER LEVI EDGAR YOUNG,

OF CURRENT INTEREST

Abstinence—This week marks the 103rd anniversary of Joseph Smith's recording of the revelation known as the Word of Wisdom, which enjoins abstinence from liquor, tobacco, tea and coffee. Printed here is what others—outstanding Britons—say about abstinence:

SIR JOSIAH STAMP, G.B.E. D.Sc., chairman of L.M.S. Railway Company and director of the Bank of England—"To young people who are out to win in the greatest of all games, the game of life, I would recommend the formation of of 'A bundle of good habits.' Amongst these should certainly be included that of abstinence from intoxicants."

MR. W. H. WALKER, secretary-manager of Sheffield Wednesday Football Club, 1935 Association winner—"In the selection of our players character comes first. We have more non-smokers and teetotallers than any other club I know."

ERIC LIDDELL, Olympic champion—"If alcohol is a good thing, why do athletes cut it out in training? I know a once famous athlete who, through drink, was reduced to begging at the gates of the very place where thousands flocked to see him. I am a teetotaller and non-smoker. There can be no neutrality in this question."

EVAN HUNTER, secretary of British Olympic Association—"Training means keeping yourself absolutely fit by regulating your life with this end in view. Cut out drinking alcohol and smoking."

JACK HOBBS, one of Britain's greatest cricket stars—"The greatest enemy to success on the cricket field is the drinking habit."

JACK PETERSEN, Britain's champion heavyweight boxer—"I do not hold it to be a special virtue that I do not smoke nor drink. I do not do so because I am decided that it would not be to my good."

JACK HADFIELD, holder of many British swimming championships—"I am a life abstainer and non-smoker. In all my experience I never came in contact with a first-class athlete who took alcohol during training."

HENRY COTTON, 1934 British golf open champion—of him the *Daily Express* wrote (July 1, 1934): "To win this championship Henry Cotton has since those early days given up tea and coffee. He neither smoked nor drank. . . ."

VISCOUNT ROTHERMERE, one of Britain's foremost publishers—"He (Hitler) eats no meat and has followed Mussolini in giving up both alcohol and tobacco—a practice to whose benefits I myself can testify."

Events—Italian advances in Ethiopia, a victory for the Left Wing (Republic) forces in Spain's election, opening the Olympic Games in Germany and Britain's commencement on a £300,000,000 re-armament building programme occupied important positions in world drama of the past few days. Fresh from a skirmish which, the Italian press said, cost 20,000 Abyssinian lives, the invaders occupy the fertile plains of Buie, 300 miles north-east of Addis Abbaba. The riotous victory of the Left in Spain has darkened the Royalist hopes of a restoration of ex-king Alfonso, now living in Rome. The elections also spelled defeat for Senor Jose Maria Gil Robles, young law professor who was leader of the confederation of Autonomous Rights and a Fascist sympathiser. Highlights of the Olympic winter games (February 6-16) were Britain's championship in ice hockey (a comparatively new sport here) and another victory for Miss Sonja Heinie (Norway) in women's figure skating. Norway scored most points in the Winter Games. Sweden was second, Germany third. Britain's new re-armament defence programme is planned to be completed in 1939.

WELSH DISTRICT CONFERENCE

THE Spring series of district conferences began Sunday, February 16, with the holding of Welsh district conference in *New Royal Theatre*, Pontypool.

President Joseph F. Merrill and President Joseph J. Cannon were the speakers at the evening session, attended by 350 persons. President Merrill showed how many teachings of the Gospel mentioned in the Bible had been lost by the religious world and how they had been restored through Mormonism. He mentioned the healing of the sick by the laying on of hands, vicarious baptism for the dead and the belief in a literal resurrection. President Cannon pointed out how the Church had survived persecution and how it continues to gain strength in this day.

During the session, conducted by District President Richard C. Thomas, numbers were provided

by the Garndiffaith Ladies' Juvenile Choir, conducted by Mr. John Mathews. A vocal solo was rendered by Mr. Fred Underwood.

The conference opened in the morning with a model Sunday School demonstration, directed by Brother Thomas Price. Talks on the conference theme, "If Ye Are Not One, Ye Are Not Mine," were given by Sister Patricia Vale and Brother Alvin Thomas, and music was directed by Elder Bertram T. Willis, Mission Sunday School Superintendent. A testimony meeting followed.

Brother William A. Perry of the district presidency conducted the afternoon meeting, which included talks by President Thomas, Supervising Elder Joshua Rallison, Elders J. La Grande Stephens, Robert S. Stevens and Alva L. Thomas of Welsh district and Elder Eargle C. Harmsen of the Mission office.

NEWS OF THE CHURCH IN THE WORLD

Featured on the cover of *Time* magazine (February 10) said to be the world's first and largest news magazine, is a photograph of Elder Marriner Stoddard Eccles, who was renamed Governor (now chairman) of America's Federal Reserve Board by President Franklin D. Roosevelt February 1. The Senate confirmed the appointment "without debate, without dissent." Of the board, *Time* said: "Along with the Board's enlarged authority over the country's currency and credit goes a greater responsibility for U. S. economic life than any single body has ever had before in U. S. history." The magazine said of the Eccles family: "His father was a Scotsman who was taken to Utah by his immigrant family after their conversion to the faith of the Church of Jesus Christ of Latter-day Saints. They covered the last thousand miles westward on foot. David Eccles prospered, founding one of the Northwest's great lumber companies, later branching into beet-

sugar, banks, insurance, rapid transit. . . . Two years of Reserve Board Chairman Marriner Stoddard Eccles' life were spent in Scotland in the frock coat and silk hat of a Mormon missionary." The *Millennial Star* of January 20, 1910 reports the arrival in Britain of Elder Eccles, with five other missionaries, in Liverpool aboard the s.s. *Canada*.

Winner of the featherweight championship in the Southern Counties Tournament conducted in London by the National Amateur Wrestling Association Saturday, February 22, was Elder M. Neff Smart, Mission Y.M.M.I.A. executive secretary. Representing London Centymca, he was the only champion to gain a quick fall over all of his opponents (six). No man lasted longer than two minutes against him. Elder Smart, who received his athletic training at Brigham Young University in Provo, Utah, has always been a strict adherent to the Latter-day Saint Word of Wisdom.

FROM THE MISSION FIELD

Appointments—Elder Eargle C. Harmsen was named Welsh district supervising elder February 17, succeeding Elder Joshua Rallison, who will visit relatives for approximately two months before returning to his Preston, Idaho home.

Doings in the Districts: Birmingham—Seventy persons attended Kidderminster branch Primary in the branch chapel Sunday, February 9. The programme was planned by Sister Gladys Elmes, Primary president, and Sisters Hilda Griffin and Muriel Taylor. District President Norman Dunn and his counsellor, Brother William St. John Yates, spoke.

Branch President Kenneth F. Bennett was in charge of a Primary children's conference in Rugby branch hall, Sunday, February 16. Brother William St. John Yates of the district presidency made brief remarks.

Norwich—At services in Norwich branch hall Saturday, February 8, Lillian Kathleen Jackson was baptized by Brother Albert A. Cole and confirmed by Elder James Gardner. Brother Cole conducted the services.

A novel feature was introduced at a social in Lowestoft branch

recreation hall Wednesday, February 12. The district Gold and Green ball queen, Sister Bessie Gowing, arrived with her "Court Ambassador" (Brother John F. Cook of the district presidency), and was welcomed by the "Prime Minister" (Branch President Frank M. Coleby), who introduced the officers of the branch as "His Right Honourable Ministers and Ladies." Announcements were made over a "microphone." Gifts for the Queen were brought by those present, who handed them to the "Prime Minister." He auctioned them off. The proceeds went toward the "National Debt" (the Branch Building Fund).

The First Reservation

INDICATIVE of the interest in the coming Kidderminster conference is a letter recently received at the Mission office by Elder M. Neff Smart, Mission Y.M.M.I.A. executive secretary. In part, it reads:

*26 Sheen Road
Wallasey, Cheshire
February 10, 1936*

Dear Brother Smart

I am sending this letter on behalf of the girls of the Liverpool branch who desire accommodation for four days, dating from May 30-June 2.

During the last M.I.A. conference they stayed at the home of a Mrs. Cooper, Ballam street. If it can possibly be arranged we would like to stay with the same lady this conference.

*With sincere good wishes
Agnes Bourne*

This is the first reservation for accommodations, coming almost four months before the second annual convention is scheduled to begin.

Branch Primary conference was conducted in Lowestoft branch hall Sunday, February 16, under the leadership of Sister Gladys Walpole, who conducted, and Sisters May Coleby and Annie Stafford. The evening session was devoted to a play-

let and numbers by the children.

Liverpool—Burnley branch held a special investigators' meeting in the branch chapel Sunday, February 9, Brother James Duckworth conducting. Speakers included District President Fred Bradbury, Supervising Elder Spencer J. Klomp and Elder David Y. Rogers. Sister

Doris Owens and Sister Connie Hilton sang solos, Madame Benson rendered a violin selection and a number was sung by the ladies' quartette (Sisters Nellie Grimes, Doris and Lillian Owens and Emma R. Owens).

Newcastle—A Sunday convention of the four southern branches (Skelton, Shildon, Middlesbrough and West Hartlepool) of Newcastle district was held February 16 in West Hartlepool branch chapel. President Thomas Dinsdale of Shildon branch conducted the morning services, including a testimony meeting and auxiliary institutes. Priesthood class was conducted by President J. Thomas of Middlesbrough branch. Brother George Wappett directing a model Priesthood class. Participants on the afternoon programme, conducted by Brother Arthur Finlay of the district presidency, were Sisters Clara Allason, K. Featherstone, Nessie Rudd, and Nora Edwards and Brothers Stanley Short, J. W. Bousfield and Christopher Bushby. President William Allason of West Hartlepool branch conducted the evening meeting. Speakers were

District President Frederick William Oates, Supervising Elder John Arval Marcroft, Elder Arland Christison and Brother Arthur Finlay. Duets were rendered by Sisters Elaine Short and Rowena C. Webster of West Hartlepool and Sister Constance and Rose Ann Parkes of Middlesbrough.

Brother George Wappett of the district presidency was in charge of a social in West Hartlepool branch hall Saturday, February 15. Games were directed by Sister Violet Wappett and refreshments were served by West Hartlepool branch Relief Society.

Nottingham—Derby branch Sunday School held its New Year's party in the branch hall Saturday, January 18. "Tea" was served to scholars and friends and a programme of community singing led by Elder Richard S. Tanner, musical selections and novelty numbers followed. Attendance prizes were distributed by Branch President Frank Orme and games concluded the evening. The affair was planned by Superintendent Emma Bradley and her counsellors, Sisters Queenie Gladys Wathall and Ada Price.

DEATH

CAMERON—James Cameron, 72, father of Sister Inez Cameron Russell of the Mission Relief Society presidency, died in Henryetta, Ok-

lahoma Tuesday, February 18, and was buried February 20 at McClester, Oklahoma.

CONTENTS

The Dividends of Drink... ..	130	The Greatest Message	140
Does This Business Pay?	133	Of Current Interest	141
Editorial: Britain Re-Arms	136	Welsh District Conference	142
District Conference Notices... ..	137	News of the Church in the	
When A Book of Mormon Wit-		World	142
ness Passed On	138	From the Mission Field... ..	143

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

The Millennium Star is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.